

VOL. IV.

THE

NO. 1.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

JAN.,

1860.



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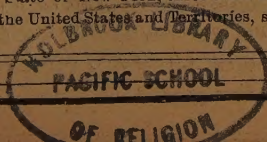
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THE AMERICAN MISSIONARY,

(MAGAZINE.)

This Magazine will be sent, gratuitously to the Missionaries of the Association And—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claims to their people through the Monthly Concert, or otherwise; to Superintendents of Sabbath schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes, in a year, not less than ten dollars.

APPLICATIONS,

By feeble congregations, for aid in supporting the Gospel, should contain the following particulars, namely:

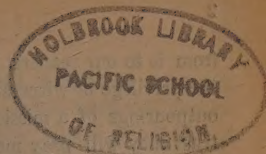
The name of the church; its evangelical character; whether slaveholders, and persons engaged in the manufacture, sale, or use of intoxicating drinks, are excluded from its communion; the number of communicants, and the average number of attendants on public worship; its prospects of early ability to sustain the ministry of the Gospel, without foreign aid; whether it has been aided by any other missionary society, and if it has been, for what length of time: the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which *they* pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount that will suffice from this Society; whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, for his becoming such. These statements should be signed by the trustees and deacons or elders, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness, as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are suitable persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application may be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to this office; or if from a church in Illinois or Wisconsin, to the Agent, or Secretary of those Auxiliaries, respectively, in Chicago, or Milwaukee.

As a general rule, the appropriations of the American Missionary Association are for twelve months from the date of the application; ~~at~~ at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner. ~~And~~ And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.



THE

American Missionary.

(MAGAZINE.)

VOL. IV.

JANUARY, 1860.

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AMERICAN MISSIONARY ASSOCIATION.

SIAM MISSION.

REQUEST FOR SPECIAL PRAYER.

In a letter from Dr. Bradley, dated Sept. 2, 1859, he writes :

"I am happy to inform you that the religious interest still continues with us. Two more young men have come forward and desired to become the followers of Jesus. The people are flocking to us, as if they were moved by the Holy Spirit, and they seem to love to hear, as they have not done before.

You will see by the union letter of these three missions, that all the brethren are feeling that the Spirit of God is working among us in some special degree. We solicit special prayer for ourselves ; we believe we shall have it, and that a blessing will descend in answer to it.

DEAR BRETHREN—

At a united meeting of all the Missionaries in Bangkok, Siam, on the 29th of August, 1859, the following preamble and resolutions were adopted :

Whereas, having received from the Lodianna Mission their INVITATION TO UNITED PRAYER, in which they earnestly invite God's people throughout the world to join with them in the observance of the 2nd week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth shall see his salvation—having on the first day, that is, on Monday, the 8th, a holy convocation for solemn fasting, humiliation and prayer, and on the last day, that is, Sabbath the 14th, a holy convocation for thanksgiving and praise; the intervening time being spent in private and social exer-

cises of prayer and praise, as the circumstances of each community may dictate.

Resolved, 1st, That we do most cordially respond to their proposal, and will endeavor to observe the week substantially in the manner recommended.

Resolved, 2nd, That we also unite with our brethren in India, in soliciting our Christian friends of all denominations in the United States, and throughout the world, to a special observance of this season of prayer.

And in view of the importance of this field, from its position in South Eastern Asia, the many great obstacles which are in the way, (notwithstanding the liberal policy of the king and government, granting at present unrestricted access to the minds of the people) the amount of preparatory labor bestowed on this field, in the translation and circulation of the Bible and religious books, the oral proclamation of the gospel every Sabbath for many years at our several stations in this city, and annual preaching excursions among the villages and cities of the Provinces, the number of youths in the process of education, and finally of the recent indications in our Missions of God's willingness to pour out his Spirit upon this people,

Resolved, 3rd, That we would earnestly ask the prayers of the Church in behalf of Siam, during and after the coming concert in January.

Yours affectionately.

D. B. Bradley, *Am. Miss. Asso.* }
Robert Telford, *Am. Bap. Miss.* } Com.
D. McGilvary, *Am. Pres. Miss.* }

Bangkok, 30th August, 1859.

MENDI MISSION.

The following familiar letter from Mr. Brooks was not written for publication, but we cannot forbear giving some extracts.

from it to our readers, that they may have the privilege of witnessing the unrestrained outpourings of a missionary's heart. We trust they will pray more earnestly for the preservation of our missionaries, and the blessing of God upon their labors.

The letter was dated at the Boom Falls Station, in August last.

MY DEAR BROTHER—I really wish you could see our field of labour. I should be glad to have you spend a single day with us, if you could do no more. Really it is a long time since we have seen one another. And though many trials, many clouds, scattering tears of grief, have passed along, my way at least, there has been untold hours of sunshine, and days of joy and gladness. God has been good! O, how good! and God is yet good, abundantly good. I can't avoid the query, shall we see each other again in this world? When? Where? I little expect it will be soon; likely never, unless it be here. Here are now the dearest associations of home to me. Here is duty. Here are my children in the Gospel. Here is my flock over which the Lord hath made me shepherd. Here are those for whom I have labored for years, yet are not children in the Gospel. Here is an infant work begun, not fully established. Here is a small band of natives in fellowship with me in labor. Why may I not add, here let me live. Here let me labour. Here let me die!

I forgot myself; pardon me. I was about to say that I wished you could see the little band of associates in the Gospel gather around the speaker's table after the closing evening service on Sabbath to relate the successes of the day. By the plan of labor I sent you last month, you have an idea of our work. We have occasionally, yea often, volunteer work reported. I am sure it would renew your interest in us. Rain, mud, bad roads, disinclination, have not prevented the keeping of our appointments. Even I myself go, rain, or sun, mud or dry, good roads or bad. I spare myself in nothing. Yet I can boast of nothing but that God hath chosen me to serve him here. Of this I may boast, for it is of grace.

We now have three schools in operation; two in Mendi: these are small, one has from three to six pupils, the other from ten to twelve.

We teach them on the blackboard for want of books in Mendi. I yet hear of nothing respecting the manuscript primer I sent to England, for publication. If that should come out it will just meet our wants. You will see by the little sheets I send you that we not only sing but have printed Mendi hymns. These hymns are producing a strong impression. The people are catching them up and show a strong desire to learn and sing them. Some of the Kaw Mendi boys have come quite a distance to get a copy of them, learning from report the wonderful songs of the white men.

We have a strong prospect of having greater trials by war than we have yet had. The country is now being agitated in every direction. For one, I am resolved to abide by the ship. God can do what it pleases him best by me. And I thank God that I have those associated with me who will not let me remain here alone.

Recent letters from Mr. Burton show that he continues to be encouraged in his work. He says, there are many interesting things transpiring, which, to my mind, indicate the approach of a better state of things in Sherbro. I feel sure that God is taking care of the mission, and that he will maintain his own cause.

Under date of October 5, Mr. Burton wrote:

I have the great privilege of sending you a copy of a deed to a piece of land, that I have secured in the Bagroo River country. It has been a long, and, in many respects, a difficult work, but I have been deeply interested in it for many reasons. I commenced with the determination that no rum, tobacco, powder, guns, or swords, should be given to the people, and I have succeeded equal to my highest hopes. I have secured the very spot that Mr. Mills and Mr. Burgess selected forty years ago to locate the colony from America. Many of the old people recollect them, and relate many incidents respecting them.

Am I to be sustained in what I have done? Will the Church at home provide the men to occupy these open fields? And will they provide the means to extend this work, as the providence of God seems to indicate that it should be extended? I want to see improvements introduced in the Bagroo country. It is good farming land. There is a great amount of excellent timber, and I have got a place with an excellent mill seat.

Events are transpiring here which seem to indicate that permanent peace is about to be established. The people in every direction are rejoicing in the prospect.

SANDWICH ISLANDS.

FROM REV. J. S. GREEN.

Dear Brother.—Please say to the friends and patrons of our Association, both seen and unseen, that they have one less laborer in this island field; one less to pray for, to hear from, to love and to sustain in the work of the Lord. October 5th, my dear faithful companion during more than thirty-two years, closed her course on earth, and left us to mourn our loss. She had been failing for a year or more, and her mind so far sympathized with her physical state, as to deprive her of much of her usual hopeful and genial frame. The change, however, was very gradual. She bore up firmly and patiently, under her load of suffering. Till about three weeks before her departure, she was led daily from her bed room, to the other part of the house, where she reclined on the sofa, or sat in her chair most of the day; and till September, she usually attended our social worship on the Sabbath. Her mind was not so clouded as her appearance indicated. She often tried to talk with us, but though her hearing was remarkably good, yet she could not make us understand her. On her last earthly Sabbath, our daughter read to her some of the sweet Psalms, and the last chapter of the Revelation of St. John. The reading of these seemed to comfort her, and she spoke of the privilege of worship on the day of rest. Only a week ere her departure, she expressed a desire, and even attempted to kneel and

praise God. In her wandering moments, her thoughts were much with the departed; inquired for her departed father, and very often for her brother, John Arnold, —a very holy man now with God. When I asked her if she could lean on her Savior, she replied, yes—and seemed anxious to tell me something of her feelings, but her tongue faltered so, that God only could gather her meaning. During the last three days, the clouds thickened; she became in a great measure unconscious, till toward evening of the 5th instant, she gently passed away from her loved ones, and from the scenes of labors, and sufferings, and enjoyments.

“Ua Canakila au,” *I triumph*, was the dying exclamation of Hezekiah Kawailepope, one of my Hawaiian brethren, at Wailuku. While I rejoiced on hearing this testimony to the power of the Gospel, I did not build my hope of his piety on this expression uttered near the close of life, but on the evidence which he gave while living, of his love to Christ and His cause. Now and then one at the Islands dies as did my Wailuku friend, but more, many more, depart in an unconscious state. Thus died the loved Bartimeus, and Hawaii, and thus the excellent Kaauwai. Still, as I had long cherished strong confidence in their piety, their inability to testify for God in the hour of death, did not particularly distress nor surprise me. Mr. Whitney, of the mission, dying, uttered words of triumph. Mr. Richards failed to do so, being unconscious. I trust, he did triumph in Christ, as really as his brother Whitney. So with you, the beloved Evarts seemed favored with seraphic vision. The equally lovely and devoted Porter of Andover departed under a cloud. Am I mistaken, or is there not too much dependence placed on the dying exercises of the professed followers of the Lord Jesus Christ? Does the Bible make much of this? Even Paul’s triumphant exclamation, “O, death where is thy sting?” was uttered when in health, and was spoken for all believers. How was it with our dying Head?

A life of devotedness, of consistent piety, gives comfort to surviving friends, more sub-

stantial than the language of the lips at the moment of departure can do. In regard to my dear wife, it is my consolation now that she has gone, that she had long, very long, given evidence of her steady and warm attachment to the Lord Jesus Christ, His cause on earth, and to the souls redeemed by His precious blood. A descendant of Puritan ancestors, she early imbibed their spirit and principles. At an early age, she was hopelessly renewed in the temper of her mind, and she at once engaged in active labors to build up His kingdom. She became a devoted and successful teacher of youth and children; was greatly beloved by her pupils; was faithful to their undying interests, and she had the consolation of believing that some of them were savingly benefited by her instructions. When called to labor as a missionary to the benighted Hawaiians, she entered upon the work with energy and cheerfulness. At that time Hilo was a very dark station, only a few of the people there being able to read. We felt the importance of teaching the people to read. Thousands of men assembled every Tuesday for inquiry, and as many women on each Friday. We separated those who could read from the ignorant ones, and labored for them with our might. Mrs. Green took the women, and though she had a babe, yet she taught them with much success, and hundreds of them learned to read the Bible. At Wailuka, also, my dear wife instructed a large school of adult females, many of them the wives of our school teachers. For their use she prepared maps, taught geography, writing, arithmetic, sewing, knitting, and other things, which they needed to know, besides giving them instruction from the book of God. On the opening of the female seminary, she was for a long while my only assistant. She always felt a warm interest in that institution and did much for the temporal and endless benefit of the little Hawaiian girls.

During the sixteen years of her residence at Makawao, Mrs. Green was so crippled with poor health, that she could do little directly for our people. Still, she did what she could. Latterly she could not go out,

but she frequently met the members of our Maternal Association at our house, and imparted counsel to all who came to see her. She was a friend to the poor; loved every good work; prayed for the enslaved, and longed for the universal reign of freedom, purity and righteousness. One of her last expressions strikingly indicated her deep sorrow at the prevalence of sin throughout this otherwise fair world. How sweet the hope that she now breathes untainted air, and is with Him whom her soul loved. May all of us who mourn our loss, follow her as she followed Christ.

Your afflicted brother,

Oct. 12th, 1859.

J. S. GREEN.

CANNOT WE DO SOMETHING.—A missionary in Africa had established a school for colored children, which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolaters in the world who did not know the Lord Jesus Christ; and that there were societies in England, Germany, France, and the United States, which sent missionaries to these poor pagans. The little children then said, "And cannot we do something also?" "Reflect upon it," replied the missionary, "and when you have found some way of contributing to this good work you may come and tell me." These poor children raked their brains to discover how they could obtain something to give; for you must know that they had no parents or friends who were rich enough to let them have a little money occasionally, and that there are many in Africa who do not know what a piece of money is.

One morning, however, they came to the school full of joy, and said to the missionary, "We wish to form a little juvenile missionary society." "That is very well," said he, "but what will you give for missions?" The oldest answered, "We have resolved to form a society like grown up persons; and each one of us will oblige himself to collect as much money as he can without begging. As for those boys of us who are largest and strongest, we will go into the woods to find bark, and we will carry it to the tanner, who has promised to pay us a florin for each load." Another child interrupted him, and said, "And as for the rest of us, we will gather resenous gum, and sell it for more than four shillings a pound." "And we," exclaimed the smallest children, "will carry ashes and sell them to the soapmaker." Then the girls came, and some of them said, "We will collect locks of wool and we will sell them." Others said, "We will get some hens, and sell the eggs and the chickens."

The little colored children did not rest satisfied with making promises. They executed

their plan without neglecting school. And at the end of the year they held a meeting under the directions of a missionary, and carefully paid over to him all which they had raised. How much do you think they put into his hands? More than ten pounds sterling—fifty dollars.—*Chris. Treasury.*

From the Congregationalist.

NEWS FROM AHMEDNUGGUR.

THE SPIRIT OF CASTE—INQUIRIES.

The strict rules of Hindu *caste* would require each caste to have separate wells for water, as well as separate drinking vessels. Practically, however, all persons who are considered as *in caste* may use the water of the same well, only keeping their vessels pure, that is, untouched by persons of other and lower caste. Those who are out of caste must get their water from wells and tanks appropriated exclusively to their own use.

When the Mussulmans conquered India, they disregarded these rules, and as conquerors took for themselves the right to take water from any public tank or well. This right they granted to all converts to their faith, without regard to the caste or *no caste* which the convert may have previously belonged to. This right is fully allowed to this day. A Mussulman convert from even the lowest caste can take water from any well. Converts to Christianity, have not, as yet, been permitted the exercise of this right. Even when they have belonged to the highest caste, they have generally preferred to waive their right, rather than excite the rage of the people. The courts have long since decided that they had the right—that no right is lost by a man's becoming a Christian. But the people have not, in feeling, acquiesced in such decisions. Hence it has happened that the native Christians in Ahmednuggur have submitted to a good deal of inconvenience, bringing their water from a distance, rather than excite popular rage against themselves. Perhaps they have been too yielding in this matter.

As the Christians are now living in various parts of the city, it has recently seemed to them best to secure this right—that of using the public wells—if possible. They received formal permission to do so from the magistrate on making application. He also gave directions to the police authorities of the city that these Christians should be protected in this matter. The next day a party of four or five Christians, converts from good castes, went to one of the public wells and procured water. Little was said at the time by the people around, and the only answer required was, that these Christians were simply exercising a right acknowledged by all Hindus as belonging to converts to Mahomedanism.

The next day the Christians found that the people of the city had abandoned this tank, and had also defiled the water. They

had rendered it unfit for use by throwing in dirt and refuse matter. They therefore went to another well, and helped themselves as before. A remonstrance against the use of these public tanks by the Christians was sent into the magistrate, signed by hundreds of the natives of good standing. They damaged their case, however, by stating that a person who had before had no right to the well, in accordance with Hindu usage, had taken water. This was untrue. The remonstrance was referred to the Governor, at Bombay, and orders were at once received from him, that the Christians must have, and be protected in, the use of the water from the public tanks and wells. Brahmins were in trouble. They saw it would be useless farther to resist the authorities. They held a large meeting to consider a project for procuring a strict Brahmin well, to be used by no other caste. There was no great stir among the people generally. It is probable the right demanded will be quietly yielded.

But in connection with this question of the rights of Christians, the minds of many have been brought to consider other and more important ones. What is this Christianity that so much is said against? Is it true, as our Brahmins have told us, that one who becomes a Christian, thereby becomes a worse man? That he no longer is worthy to be regarded as our countryman? Is Christianity so much more polluting than Mahomedanism? The native pastor of the church, himself once a Brahmin of the city, has been several times called upon to answer such questions, by influential men among the Hindus. His wife also has had some very interesting conversation with the women. The spirit of inquiry has for the moment been answered. Good will result. The converts, the pastor and his wife, were years ago regarded as dead. Funeral rites were performed for them, when they became Christians. Now men and women come to them to ask questions. They have confidence in them, in their honesty and ability to give the desired information.

May the good work be greatly advanced, and all the bonds of caste be speedily broken. Such events may be regarded as speeding that day. Hence we greatly rejoice in them.

RETURNED MISSIONARY.

THE WEST INDIA COLONIES.

A GLANCE AT THE RESULTS OF AUGUST, 1834.
(Abridged from the Missionary Herald of September.)

In a recent number of the "Edinburgh Review" (April, 1859, No. 222) there is an important article on "The West Indies as they were and are." The bearing which our missions had on the extinction of slavery must ever make the results of that measure a subject of peculiar interest to our readers. The lapse of a quarter of a century since the memorable 1st of August, which so

many of us remember, is sufficient to test the working of the Emancipation Act, and we think we cannot render the cause of West India Missions a better service than by transferring to the pages of the "Missionary Herald" the more salient point of the article in question. And we do so because the subject is again before the legislature in another form. We refer to the subject of Coolie immigration, which is strongly supported by the planting interest on the ground that labor is not equal to the demand, and that the free peasantry, especially of Jamaica, are lazy and will not work. Let the following facts be, therefore, carefully read and studied.

Never was a more radical change made in the fortunes of a whole people, than when the 800,000 British negroes stepped from slavery into freedom. When the clock began to strike twelve on the night of July 31, 1834, they were, in the eye of the law, things, chattels, beasts of burden, the mere property of others. When it had ceased to sound, they were, for the first time, not only freemen, but *men*, standing on the same level as those who had formerly owned them.

What that ownership involved our readers know. One aspect of it the writer before us gives on the authority of Parliamentary Papers. In the "four Crown colonies," as Guiana, then divided, Trinidad, and St. Lucia, were termed, the home government exercised a kind of check by demanding sworn returns, by every planter, of the punishments inflicted on his estate. "By these returns, there were registered, in the two years 1828-9, 68,921 punishments. The law allowed in the Crown colonies 25 stripes to a punishment, which limit was incessantly passed. Taking the punishments, however, but at 20 stripes, this puts the total amount of stripes inflicted, in regular floggings, for these four colonies alone, in two years, at no less than 1,350,000! Of these, 25,094 punishments, or, at that rate, half a million of those stripes were sworn to as having been inflicted upon females. . . . But by far the most portentous and striking of the features of West Indian society under slavery was this, that while the free negroes were steadily advancing in number, the slaves were dying off at a rate which was described at the time as

'appalling.' . . . The population returns showed the appalling fact, that although only eleven out of the eighteen islands had sent them in, yet in those eleven islands the slaves had decreased in twelve years by no less than 60,219. . . ."

The crisis past, the social and commercial state of the islands have been steadily improving. Take the article of sugar alone. In the last two clear years of slavery (1832 and 1833) the islands exported to Great Britain 8,471,744 cwt. In the two years, 1856 and 1857, they exported to Great Britain alone 8,736,654 cwt.; and besides that, a large trade, altogether new, has sprung up with Australia, the United States, and other countries of which we have no account. The exports and imports of the West Indies amounted, in the four years ending with 1853, to just £32 500,000; and in the four years ending with 1857, to just £37,000,000, an increase of £4,500,000 in four years. The only regret one can have in going through these statistics in detail is, that by far the smallest share of the prosperity falls to the lot of the island of Jamaica.

The social state of the negroes bears out all that the most enthusiastic advocate of emancipation could have foretold. In thousands of cases, the negroes have built new villages for themselves. The cottages are either neatly thatched or shingled with hard wood; some are built of stone or wood, but generally are plastered also on the outside, and white-washed. Many are ornamented with a portico in front, to screen the apartment from sun or rain; while for the admission of light and air, as well as to add to their appearance, they exhibit either shutters or jalousies painted green, or small glass windows. There is usually a sleeping apartment at each end, and a sitting-room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a washing-stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery-ware; some decent looking chairs; and not unfrequently with a few broad sheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food and other domestic purposes,

a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet from the public thoroughfare. The piece of ground in the front is, in some instances, cultivated in the style of a European flower-garden, displaying rose bushes and other flowering shrubs, among the choicer vegetable productions; while the remainder is covered with all the substantial fruits and vegetables of the country heterogeneously intermixed.

So "pleasing" is the appearance of these cottages, that Sir H. Barkley was reminded by those on the hills of the villages of Switzerland; and a stipendiary magistrate speaks of "the thousands of well-cultivated settlements, with their tastefully-arranged cottages and gardens, which have given quite a different appearance to the country since August, 1838, and bespeak the prosperity and comfort of the occupants."

"They own," says one writer, "a large number of horses and hogs, and other live stock; trade extensively in the products of their parish; they possess small vessels for the conveyance of their produce to places accessible by water; and contribute more largely than any other class to the general taxation of the parish; and not a few possess electoral rights."

A statement read in the House of Commons, in 1842, by Lord Stanley (then Colonial Minister) gives the number of freeholders, *who had become freeholders by their accumulation and industry*, in the island of Jamaica, at the date of 1840, as 7,340.

The main conclusions which are enforced on us by our investigation are these: The one, that slavery and monopoly were bearing the West Indies to ruin; the other, that under free labor and free trade they are rising to wealth. Under slavery and monopoly, the laboring class was miserably, and was perishing miserably. . . . It is plain that, but for the measure of emancipation, England's colonies would have sunk to irretrievable destruction.

And beside all this—and most gratifying

and important—we can advert to higher benefits; and in the diffusion of the Gospel, the growth of Christian churches, the increase of a pious and intelligent native ministry, we see the reward of faithful toil; for these are the fruit of missionary effort. While giving, as is most justly due, all honor and glory to God, we cannot forget that he makes his servants *co-workers together with him*; and therein do we rejoice, yea, and we will rejoice.—*Missionary Mag. and Chronicle*, Nov., 1859.

From the Congregational Herald.

ORDINATION.

On Tuesday, September 27, a Council was convened at Princeton, Ill., by invitation of the Congregational church, for the purpose of ordaining to the work of the gospel ministry Mr. Charles F. Winship.

The Council was organized by the choice of Rev. J. Blanchard as Moderator, and Rev. C. M. Barnes as Scribe.

After a thorough examination of the candidate in theology, the polity and ordinances of the church, and his religious experience, the Council proceeded to assign parts for ordination exercises. The parts of the public services were allotted and performed as follows:

Introductory services, by Rev. B. B. Parsons and Rev. L. Norton; Sermon, by Rev. J. Blanchard; Ordaining Prayer, by Rev. S. G. Wright; Charge to the candidate, by Rev. F. Bascom; Right Hand of Fellowship, by Rev. S. S. Morrell; Benediction, by the candidate.

Mr. Winship is a graduate of Knox College, and a recent graduate of Union Theological Seminary. He is now under appointment as a missionary to Western Africa, under the care of the American Missionary Association, and expects soon to sail.

The public exercises were held in the evening, and were all peculiarly interesting, solemn and appropriate for the occasion.

The interest of the western churches in the cause of Foreign Missions will be increased by the fact, that there will soon be another addition to the noble little band of Missionaries that have already been sent from their churches and colleges. Many will be the thoughts and prayers that will follow our young brother, as he bears the torch of truth to the dark shores of heathen land.

SCRIBE.

THE GOSPEL IN SLAVE STATES.

We have often demonstrated the feasibility of proclaiming the gospel, in its purity and thoroughness, in two at least of the slave States of this Union. Those who know what sort of a gospel is usually preached where slaveholding prevails, will readily

perceive the value of the experiment so successfully made under the good providence of God. No part of the mission work committed to the Association appears more important than this. It lays claim to the prayers and the liberal support of Northern Christians.

We have alluded to the religion of the South. The following resolutions we believe to be a specimen of the best kind of Christianity that is promulgated there, except by anti-slavery preachers and churches. We invite our readers to a careful consideration of it, under a full persuasion that they will more than ever appreciate the efforts we are making to shed light amidst the moral darkness that prevails in the land of slavery. In view of the popular religion of the south, will any doubt that these States are true missionary ground?

"Marriages among Slaves in South Carolina.

"Report of the Special Committee appointed by the Protestant Episcopal Convention, at its session in 1858, to report on the duty of Clergymen in relation to the marriage of slaves.

"The Committee appointed by the Convention, to consider and report under what circumstances a clergyman may unite slaves in marriage, respectfully submit the following report:

"Here follows the report, which we omit, inasmuch as the substance thereof is embodied in the following concluding resolutions, which the Committee recommend to the Convention, to wit:

"1. *Resolved*, That the relation of husband and wife is of Divine institution, and the duties which appertain to it are of universal obligation, and bind with the same force the master and the slave.

"2. That the injunction of our Saviour, forbidding man to separate those whom God has joined together, is obligatory upon the conscience of every Christian master, and prohibits the separation of those who have been united in marriage.

"3. That the power over the slave, which is conferred upon the master by the law of the land, should be exercised by every Christian in conformity with the law of God; and therefore every Christian master should so regulate the sale or disposal of a married slave as not to infringe the Divine injunction forbidding the separation of husband and wife.

[The slave code is to be exercised "in conformity with the law of God!" By every "Christian master!" But the sale or other disposal of married slaves cannot be so regulated as to prevent the separation of

husband and wife. One slaveholder may hold the man—another the woman; and the masters may not agree, &c. The third resolution allows that slaveholding can be maintained on Christian principles—an impossibility in point of fact, as we all know—as enlightened slaveholders know.]

"4. That while this obligation is generally recognized by Christians, yet many cases arise in which separations among married slaves occur from voluntary abandonment of duty by the parties themselves, or from circumstances beyond their control, and it is desirable that some judgment should be pronounced by the Church, which may establish for its members a uniform rule of conduct.

"5. That the cases of separation produced by the voluntary action of either of the parties to the marriage contract, are expressly condemned by our Saviour; and this sentence, as already stated, embraces master and slave; but involuntary separation, produced by causes over which the married parties have no control, do not appear to come within the scope of any direction recorded in the Scriptures.

[Do not come within the scope of any direction in the Scriptures! Have these S. C. clergymen forgotten the command, "What therefore God hath joined together, let not man put asunder."]

"6. That in the absence of such direction, the sound judgment of the church, guided by the general principles of religion, and directed by the great Head of the Church, must be exercised in divising the best rule for the action of its members.

"7. That where an involuntary and final separation of married slaves has occurred; the case of the sufferers is to be distinguished from any human agency which has separated them. The latter is responsible to God for disregarding his commands; the former are entitled to sympathy and consideration.

"8. That in such cases of separation, where neither party is in fault, and where separation appears to be permanent and final, the refusal to allow a second marriage would often produce much evil and hardship, and this Convention, in giving its judgment in favor of such marriages, would do so in the qualified language applied by the Apostle to cases of self-restraint—"If they cannot contain, let them marry; for it is better to marry than to burn."

"All which is respectfully submitted.

C. G. MEMMINGER, *Chairman.*

"May 11, 1859."

[There is no true marriage among slaves. There cannot be. It is all a solemn mockery. Masters and ministers who connive at the imposture, are guilty of breaking the com-

mandments of God, and leading the poor slaves into sin. The connections formed between slaves is an abominable system of concubinage, connived at by masters and ministers, and the forms of religion are profanely used to sanction this monstrous iniquity! The resolutions, when attentively considered, demonstrate this.]

From the Maine Evangelist.

PROGRESS IN KENTUCKY.

The following is an extract from the Thanksgiving discourse of Rev. A. L. Stone, of Boston. It was related, says the *Bangor Courier*, as an instance of what may be done against slavery by fearless, faithful, and peaceful effort, even in the slave states themselves. With the moral sentiment of the North against the "institution"—the patronage and influence of the government against it—and the policy of its non-extension fully established—the anti-slavery feeling among the non-slaveholders at the South would soon become irrepressible indeed, and free labor would in a few years gain the ascendancy in many of the slave states. The statement of Mr. Stone shows what heaven is even now at work:

"I know a minister of the gospel in a slaveholding state, who, with ten co-laborers, also ministers of the gospel, is preaching a gospel that testifies against the whole slave system, is distributing tracts that deal plainly with the conscience in regard to the iniquity of the system, is establishing churches that openly abjure all complicity with slaveholding, is gathering together his neighbors and friends in social evening meetings to seek to open their eyes to their sin, and establishing institutions and seminaries of learning on the same high and steadfast principles. "All this peacefully?" do you ask? Peacefully so far as every act of his is concerned, peacefully so far as a loving spirit utters its testimony—but not without molestation. Thrice has he been dragged from the circle of prayer and from the pulpit, and commanded, on penalty of personal violence, to desist from his work. Repeatedly has he been warned that his life was in imminent hazard.

"More than once, I believe, the flames have been kindled upon some of the houses of the self devoted band. And the last demonstration upon him took him by night, with one of his associates, captives in the arms of fifty armed men, who put ropes about their heads, led them down in a dark valley by a river side, stripped and beat his companion with rods, and then, with fierce reproaches to him, demanded that he pledge them his word that he would quit the state and return no more, or he should be chastised till that promise was given. He said to them, "Friends, I can't do it. I can't promise. I mean to do you good. I must

speak as I believe and feel. I want to teach your children who are growing up in ignorance. I must preach the gospel of my Maker among you. I am not your enemy. I love you and long for you." "Promise, promise to quit and stay away, or we shall lay on the rods." "No, I can't promise, but I am in your hands."

"And he took off his coat and laid it down, and stood before them, meekly and calmly, and with the steady faith and hero-heart of a martyr of the earlier ages, as fearless and tranquil in the dark ravine and under the shadow of the night, and in the power of fifty exasperated men, as John Brown in the court-room, but with no blood on his hands; and God gave him the victory, and withheld the arm of violence; and one said, "don't strike him;" and another said, "don't strike him;" and he raised his wounded comrade and led him away, and he has gone on with his work, and the light is spreading and the truth winning its way. Ten Christian churches are planted clear from the taint of slavery in the heart of Kentucky."

The minister of the Gospel here spoken of, is our beloved brother, Rev. John G. Fee. We ask for him and his fellow laborers, the earnest prayers of all the friends of Christ, that Divine protection may still be over them, and that they may be guarded from the violence of wicked men. Never did they need the prayers of Christian people more than now.

Death of Mrs. Hotchkiss.

Our missionary in Canada, Rev. David Hotchkiss, writes that his beloved companion, departed this life, Nov. 27th, while "sitting in her chair, without one groan or struggle." She had spent nine years with her husband at the missionary field. In Canada she gave her strength and life to the children of her colored brethren who had fled from bondage. She was in her 57th year, and has left many friends to mourn, while they also rejoice, for a good woman and a devoted Christian has gone to her reward. *

DIED, in New York city, Nov. 13, Talcott Keeney, late of Ohio. Brother Keeney, a devoted colporteur of our association in Indiana, had labored a good deal, but his health failing, he came East, hoping to be benefited thereby. His last end was peace, "Hallelujah," "glory to God," "all is well," were expressions that dwelt on his lips. "Blessed are the dead that die in the Lord."

American Missionary

NEW-YORK, JANUARY, 1860.

Special Notices.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

Our Secretary, Mr. Whipple, has been called away this month as he was the last, leaving his associate Secretary, Mr. Jocelyn, and the Treasurer, in charge of the Magazine and Monthly Paper. In November, he visited Bangor, Me., to aid an esteemed friend, James Allen, Esq., in overseeing the loading of a vessel for Africa, and in attending to the embarkation of six missionaries. At this time he has been summoned to Adams, Jefferson County, N. Y., to attend the funeral of his only brother, John Whipple, Esq., (father of the recently elected Bishop Whipple, of Minnesota,) who died suddenly, aged about 65.

OUR MAGAZINE.

The fourth volume of the *American Missionary Magazine* commences with the January, 1860, number. It has been a successful experiment. Its low price—50 cents per annum, payable in advance, places it within the reach of nearly all the friends of Missions. The postage is only six cents a year, except in the State of New York, where it is but three cents. In mechanical execution it is not surpassed by any other similar periodical, and the matter, we venture to say, deserves both reading and preservation.

The Magazine contains 24 pages, octavo, monthly. It is a record of missionary intelligence, especially of our own missions, of the progress of the Anti-Slavery cause, and the cause of general benevolence throughout the world. At the end of the year, subscribers will hereafter be presented with an Index and Title page. We earnestly request

all whose subscriptions have expired, to renew them at once; and we ask all our friends to use their influence to procure new subscribers, forward their names, Post-office address, and the subscription money to our Treasurer without delay.

The Magazine ought to have a much wider circulation. This depends however, chiefly upon the individual efforts of friends of the cause. We rely upon them and not upon agents. Will they contribute their aid at the commencement of the new year, and do it effectually?

Clothing for Missionaries.

The pecuniary distress of the West continues unabated, and we are constrained by the pressing applications of missionaries for boxes of clothing, &c., for themselves and families, to insert again the notice published in the Nov. number in their behalf. The cold weather has come, and the appeal, we trust, will speedily be met by benevolent ladies and other friends. The charges for freight are moderate by Railroad.

Boxes of Clothing for Home Missionaries.

The hardness of the times in some parts of the North-West is almost if not quite unexampled. In many instances our Home missionaries are brought thereby into very trying circumstances, increasing their need of such boxes of clothing and other articles as are sometimes sent them. We trust our friends will bear them in mind, and will send forward such boxes at the earliest possible moment.

THE NEW YEAR.

"Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" This language of the royal Psalmist, is appropriate to Christians, at the commencement of a new year. They will think of their unworthiness, and of the mercies of God; and while, in view of the past, they penitently bewail their short comings and sins, they will praise the Lord for his goodness to them and to the children of men, and hope in His mercy. The ejaculation of the sweet singer of Israel is appropriate to us, the members of the Association, members

of the Executive Committee, and officers of the Society. We have abundant cause for humiliation, as well as for thanksgiving; and we doubt not that all our missionaries and helpers will unite with us in deploring the inadequateness of our plans and their execution, while we rejoice that we have been instrumental in effecting so much for the honor of Christ and the good of souls. Let it be our united and fervent prayer that while we dedicate ourselves anew to the service of God our Saviour, and resolve, in the strength of the Lord, that we will begin, continue and end the new year, or so much of it as we may be permitted to see, in the delightful service of the Great Head of the Church, we may be more exemplary, prayerful, successful and useful, taking unto ourselves the whole armor of God, having our loins girt about with truth, having on the breast-plate of righteousness, our feet shod with the preparation of the Gospel of peace, taking the shield of faith, the helmet of salvation, and the sword of the Spirit.

In reviewing the past year, we are reminded of the ravages of death. Several of our missionaries—this number of our periodical records no less than four—have been called by the Master from labor to reward. They have departed full of faith and the Holy Ghost, leaving to surviving friends undoubted evidence that they sleep in Jesus, and to surviving brethren and sisters of the Church examples worthy of imitation. But the general health of our missionaries and all connected with our enterprise, has been good, and calls for a grateful recognition of the Divine goodness.

We are reminded, also, of the success of our missionaries, in turning, by the grace of God, many from sin unto holiness, and thus causing angels to rejoice over sinners brought to repentance and faith in the Lord Jesus Christ. The revivals of religion, under the ministrations of several of our missionaries, and attested by the Holy Spirit in the conversion of sinners, have gladdened the hearts of missionaries and the friends of missions, and caused them to thank God and take courage.

The inroads made upon the kingdom of darkness in foreign lands, in some of the slave States, and in territories threatened with the curse of slavery, have been highly gratifying and encouraging. The Divine promises are fulfilling: "I will be exalted among the heathen;" "He shall break in pieces the oppressor;" "The wilderness and the solitary places shall be glad . . . and the desert shall rejoice, and blossom as the rose."

The stand taken against "Our Country's Sin," and the success of these efforts upon the community, and upon other Associations, is very gratifying. We may humbly say, "We have not labored in vain, nor spent our strength for naught." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Slaveholding must come to an end before the country is evangelized, before complete success can be given to foreign missions, before Christianity will have its legitimate influence in this land. The religion of Jesus has no fellowship with the unfruitful works of darkness. It behoves us then to continue our efforts and prayers, in union with all the true friends of God and man, for the overthrow of the stupendous iniquity of American slavery. This great obstruction to the conversion of the world must be moved out of the way. Anti-slavery Christians must speak the truth—in love, certainly, but with fidelity. "Our principles lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strongholds." The friends of the slave are called upon to pray, with more frequency and fervency, for the emancipation of the enslaved; for the misguided and guilty men who hold them in bondage; for our sinful nation; and for a world lying in wickedness. "Pray without ceasing."

We have occasion to rejoice in an increase of funds. It is true that the receipts are still quite below the exigencies of the cause, and therefore do not allow us to extend and strengthen the missions as we

could wish. It has not been owing, however, as we believe, to want of interest in our missions, on the part of a considerable number of friends of the cause, so much as want of pecuniary ability during the past year. As the financial concerns of the country improve, we shall be better able than now to test this belief by actual experience. Meantime, the friends of the cause have the testimony of an Apostle, that "God loveth a cheerful giver."

In entering upon a new year—speaking for ourselves, and on behalf of all associated with us, we think we may say, our hearts glow with gratitude, while we cherish hopefulness and faith. "The field is the world." We rejoice that we have the high honor of being workers together with Christ in building up his kingdom on earth, in publishing the good news of salvation, and extending the empire of truth, righteousness, freedom and holiness. We would address ourselves to this labor of love with renewed consecration, praying that we may be diligent in business and fervent in spirit, and saying with the Apostle, "Brethren, pray for us."

*

MENDI MISSION.

We have just received interesting letters from Rev. John S. Brooks, dated September 15th and October 3d. He says:

"The meetings of the Church have increased in interest, earnestness and spirituality. The class for religious instruction has increased both in numbers and interest. Some of its members profess peace with God, and show good evidence of change of heart. . . . No little credit is due the native assistants for their prompt and faithful fulfilment of every appointment given them when it was practicable. . . . We rejoice that we have sixteen pieces in print for purposes of song in Mendi. The work of the vocabulary is going on steadily. The war is now at an end, but everything is unsettled and uncertain. Our plan of itinerating will give us the opportunity of using all our influence in favor of a peaceful settlement of all unsettled matters."

Mr. Brooks's letter is full of encourage-

ment. He concludes it as follows:

"In turning our faces to the work before us, we feel inspired with hope and are strong in faith, knowing that the Lord is with us. We see nothing in the way of carrying out our plans with all reasonable success. We meet with neither opposition nor contempt. The whole country is open to us. Any preacher of the Word may roam over the whole length and breadth of this land, unprotected and unarmed, and no one will question his right to do so, or molest him half so soon as if he were a trader or mere traveller. The heralds of salvation can go without let or hindrance, preach when they like without the slightest inconvenience on account of his calling."

Death of Cyrus L. Adams.

This interesting and lamented young man came to this city about a year since, in expectation of joining our Mendi mission. On his way, following the impulses of his benevolent heart, he engaged situations for about twenty orphan children; and on reaching the city, he went immediately to the Home for the Friendless and the Children's Aid Society's Rooms, to obtain the children. He took them to their new homes, and returned for another quota. On returning to the city, it was found that exposure to inclement weather and other causes had greatly impaired his health. He was advised to take measures to recover it. He did so, but consumption set in. The following letter gives an account of his last days:

Letter From Rev. S. S. Hughson.

RUSHVILLE, N. Y., Dec. 13, '59.

I write to inform you of the death of Cyrus L. Adams under appointment recently by your Missionary Board for Africa. Leaving New York City last Spring for Cincinnati in search of health, he brought with him on his way some 30 children from the Home and Children's Aid Societies of New York city, for whom he found homes in our midst, where they are blessing and blest. Returning from Cincinnati, after having looked in vain for returning health, he took up his residence with a paternal uncle in our midst, and remained until the

hour of his triumphant exit to the better land. Just a day or two before his death, I asked him if he had any word for the Mission rooms, when he replied, "Give them all my love, and tell them that although I am hindered from going to Africa, (as I had hoped,) yet I trust that I have sown seed in Lane Seminary, that will spring up and bear fruit in aid of poor, down-trodden, benighted Africa, so that others may do the work which God does not see fit for me to accomplish." Through all his sickness he was very happy,—not from the effects of medicine, for he took nothing to stimulate to any amount, but happy because Christ his Saviour was with him according to his precious promises to His children.

A few minutes before his death, he asked a friend if he was not near home, and receiving an affirmative answer, he exclaimed, "Glory to God, I am going to the new Jerusalem," and died aged 26. Many loving friends followed in the mournful procession to the last resting place of the dead, and wept by the way, and dropped the tear upon the snow-mixed clods beside the new tomb, that one so lovely, and with such high and noble Christian purposes should be called thus early from his work. One for whom he cared and sought out a home, is now at Oberlin, through the kindness of friends pursuing a course of study for the ministry, and, who knows but that from the young and self-denying efforts of our brother there may arise many heralds of that Gospel, which he so ardently loved, and whose promises bore him across the Jordan as life-barks and underneath his spirit to the port of eternal rest? As the laborers and sympathizers fall, may God come to the aid of poor benighted Africa! So let it be.

REV. JOHN G. FEE.

During the visit of this esteemed brother to the North, to lecture and collect money for educational purposes in Kentucky, some of the newspapers in that State, instigated by uncorrect reports of Mr. Fee's remarks in his public addresses, have endeavored to inflame the public mind against him. He has seen fit, therefore, to issue the following circular:

To the Citizens of Madison County, Kentucky.

I see by an article from the "Lexington Observer," that a meeting has been held in your county, which has recommended another meeting for the 17th inst., to consider the propriety of removing John G. Fee, Bro. Rogers, and others associated.

For this removal, the first reason given is, the assertion that our "association is of incendiary character," and the "Observer" adds, that I am "an abolitionist of the John Brown stripe," and refers to addresses recently made by me at the North. In all these addresses, when allusion was made to John Brown, and speaking of our wants in spreading a gospel of impartial love, I have said, "we need more John Browns—not in the MANNER OF HIS ACTION, BUT IN HIS SPIRIT OF CONSECRATION"—"men who would go not to entice away a few slaves, for that would not remove the difficulty—men who would go, not with carnal weapons, but with the "sword of the spirit," the Bible; and who in love would appeal to slaveholders and non-slaveholders—to be ready, if needs be, to give up property and life." I said, if Christians and philanthropists would go in this manner, ready to make sacrifice to the extent that John Brown did, slavery could not stand the moral shock one year. We seek the overthrow of slavery, because we believe it is morally wrong, and contrary to the best interests of all, of this you have had evidence of for years. You know that we have been willing to take and endure insult and abuse, rather than avenge injury. We thought this Christ like, and the best way to affect moral reform.

The next position assumed is, that our association, or principles, are at war with the best interests of the community. About this there is a difference of opinion. We claim that they are for the highest good of society—that Christ taught them—that Franklin through his life, and Washington in his death, acted upon them; and that the prosperity of the free States of this Union demonstrate their excellence. If we have violated the law of God or man, we refuse not to come before the proper tribunals.

If we simply have an opinion and a corresponding practice, and yet not illegal, differing from yours, and you move us for this, then you set a precedent that may move you in like manner. This we wish to avert from our families and from yours; we wish to remove the disturbing element by means moral and legitimate. We are willing to endure privations and toil in your midst, that we may accomplish this end.

The next point assumed is, that our positions are destructive to all organized socie-

ty. We claim that our positions are those of the Bible—those assumed by the framers of our Declaration of Independence, and that no society can be well organized except on the law of nature and the law of God. But let us not bandy words. If we have violated righteous laws, we refuse not to pay the penalty legally.

We send this Circular, not by way of apology, but of further explanation. Newspaper reports must, of necessity, be meagre; we ask you to waive action for further investigation. No interest can suffer from an elucidation of truth. Take time for a full report of our words and sentiments, and we refuse not to meet them in a lawful manner.

That we have agitated the subject of slavery, we are free to confess. That is our constitutional privilege, and, as we believe, our religious duty. If slavery be right, it will abide the test; if not, it is for the highest interests of all that it should pass away, by means that are at once legitimate and righteous.

I address you by Circular, because this can go quicker and spread faster than we can.

JOHN G. FEE.

Pittsburg, Pa., Dec. 14, 1859.

We trust that prayers will be made without ceasing for brother Fee and all associated with him in labor; and that it will be evident that he and they are now, as in perils in times past, under the superintending protection of Him who causeth the wrath of man to praise him, while the remainder he restrains. *

JOHN BROWN.

A correspondent from one of the Slave States, under date of December 2d, writes:

"Day of mourning! But this must precede the day of rejoicing." "Except a grain of corn fall into the ground and die, it abideth alone, but if it die it shall bring forth much fruit."

John Brown was executed December 2d, at Charlestown, Jefferson County, Virginia. He was born at Norfolk, Litchfield County, Conn., and his age was 59. There is abundant evidence that he died a good man, trusting in the Redeemer for the salvation of his soul, and in peace with all mankind. Whatever may be said of his plans, his mode of carrying them out, his failure, and his death, it is allowed on all hands, at least by all who are not blinded by prejudice or passion, that he was disinterested, truthful, magnani-

mous, courageous—a man fearing God, and loving his fellow-men. His address to the Court, and the letters written by him during his imprisonment, have been widely published, and bear testimony of high moral qualities, and firm trust in God. He declined the proffered aid of pro-slavery clergymen, saying, "I would prefer to be accompanied to the scaffold by a dozen slave children and a good old slave mother, with their appeals to God for blessings on my soul, than all the eloquence of the whole clergy of the Commonwealth of Virginia combined." In his last interview with his wife in the jail, he said: "I contemplate my death with composure and calmness. It would undoubtedly be pleasant to live longer, but as it is the will of God I should now close my career, I am content. It is doubtless best that I should be thus legally murdered for the good of the cause, and I am prepared to submit without a murmur." In a letter to a friend, dated November 23d, he said: "I am not a stranger to the way of salvation by Christ. To me it is given in behalf of Christ not only to believe on him, but also to suffer for his sake. . . . I think I feel as happy as Paul did when he lay in prison. . . . I do rejoice, yea, and will rejoice."

His remains were taken to North Elba, Essex County, N. Y. and buried near a great rock on his farm, a spot that he had designated for his burial-place.

His confederates Cook, Coppie, Green and Copeland, were executed at Charlestown, December 16th. Their letters evince considerable cultivation, honesty of purpose, conscious integrity and reliance on the mercy of God through the Saviour of men. The following particulars are from a Virginia paper: *

There will be about four hundred troops kept at Charlestown for several weeks.

AGES OF THE PRISONERS.

John E. Cook was 29 years of age, having been born in Haddam, Conn., in the year 1830. He was about 5 feet 7½ inches high, with light hair and fair complexion.

Edwin Coppie was born in Columbiana County, Ohio, and was 24 years of age, 5 feet 9½ inches high, brown hair, and dark complexion. He had a stupid look, but was undoubtedly of good intellect, and rather intelligent.

Shields Green was quite a black negro, and but 22 years of age. He was born in Rochester, N. Y. He had rather a good countenance, and a sharp intelligent look.

John Copeland was a bright mulatto, with bushy head, and rather straight hair. He was 24 years of age, and looked younger than Green.

Stevens and Hazlitt will not be tried until the May Term of the Court.

It is understood there will be a civic guard kept under arms, but that the military force now here will be immediately dispersed.

The military are in fine spirits this evening at the prospect of an early return to their homes, and our citizens are rejoicing that civic authority in future will be the ruling power of our usually quiet town."

REV. DR. POMEROY.

The Prudential Committee of the American Board of Commissioners for Foreign Missions, have published a Card, stating that Secretary Pomeroy has been implicated in matters affecting his moral character, that he has resigned his office, and is no longer connected with the Board. The substance of his confession to the Committee has been published. It appears that during the last five years, he has, on three occasions, been induced to enter the abodes of certain women, at their solicitation, under various pretences, and that in two instances when there, men, in complicity with these women, have rushed in and demanded money on threats of disclosing his visits. In one instance he wrote several letters to one of the women. He acknowledges that he gave two notes of five hundred dollars each, which he subsequently paid, that he gave another note of the same amount to obtain possession of his letters, and that, at various times, he has paid about the same amount in small sums, when threatened by these "panel" thieves, making the total sum paid by him about \$2000. Dr. P. does not admit that he has had any adulterous connection with these women, and we do not understand that any proof exists falsifying his statement, though the circumstances are strongly against him. "Let him that thinketh he standeth, take heed lest he fall."

It need scarcely be added that we deeply deplore the occurrence of this sad event, both on account of Dr. P., the cause of Missions, and the Church of Christ. We perceive that some of the friends of Dr. P. allude to a tendency to aberration of mind,

for some years past, as a probable cause of his conduct.

In this connection, we feel bound to advert to the inconsistent conduct of several religious editors, and other persons in animadverting severely upon the delinquency of Dr. P., when they have in all time past, abstained from censure of the Board with which he has been connected, for its complicity with American Slavery, involving as it does adultery and all the abominable vices of the system.

HOME MISSIONS.

MAINE.

FROM REV. A. G. BEMAN.

Portland, Me., Oct. 3d, 1859.

I herewith present my Report from July 23d, 1859, to October 1st, 1859, two months and twenty-three days from the date of my commission.

Preaching.

I have preached in Boston, New Bedford, Greenport, L. I., Sag Harbor, Shinnecock, Newark, N. J., New York, and Hartford, Ct., in Baptist, Methodist, Congregational and Presbyterian Churches. The church at Shinnecock is a Congregational church, formed some years since among the Shinnecock Indians; at the present time, there are about 140 persons there on the "Neck"—they need a religious teacher very much indeed. It is sad to hear the older persons among them talk of the former days—when the "candle of the Lord shone in their midst." I have visited almost every family on the "Neck" and read the Scriptures and prayed with them, accompanied by the Deacon of the Church. Two persons were sick, one of whom I learn has since died.

Temperance.

I have delivered several addresses on the subject of "Total abstinence from the use of all intoxicating liquors as a beverage," but I must say, that facts have come to my knowledge respecting the use of intoxicating drinks—and the evils of rum among professors of religion, which are soul-sickening. Unless some strenuous efforts are made

in the name of God, and crowned with his blessing, many hearts will bleed with anguish, and many souls will be ruined forever.

Tobacco.

From my instructions I am to speak of the evils of the use of tobacco. This I have not failed to do, publicly and privately. The practice is almost universal, both in the church and out of it. Among the ministers and members, and to a great extent among the boys in Sabbath-schools. I am more astonished and almost discouraged, as I proceed to investigate the extent of this evil in the community. I am collecting an array of facts upon this subject, which will make the ears of Christians and parents tingle, and their hearts ache.

Many will be surprised and grieved, for many of its victims I fear are hopeless slaves to this vile habit, and will so remain

A Missionary Spirit.

In presenting the claims of the "American Missionary Association" to the public, I find that its principles, its object, and its spirit, commend themselves to the hearts, and to the consciences of all who love God and humanity. In many places its claims have never been presented before, its existence was unknown, yet with joy the friends of the Redeemer heard of its missions in Africa, the West Indies, Canada, Kentucky and other places. All they need is light. In some churches Anti Slavery or a Reform Lecture was never heard before, since the church was formed.

Families and Individuals.

I cannot tell the number of the families which I have visited during the time of which this Report speaks. I have noted down more than 70; and beside the persons of which these families are composed, I have talked with a great many individuals, upon the subject of personal religion, mostly young men, as opportunity has presented, and I trust in some cases not in vain.

Sabbath Schools—Bible Classes.

I have visited and addressed the Sabbath school in all cases where I have formed one, and urged upon parents their religious du-

ty to the children that God had given them, to train them up in the fear and nurture of the Lord. I have met many ministers, and stated to them the nature of my mission. All have approved it, and many have invited me to come and visit among their people. They will co-operate with me in my work. The more I examine the condition of my people, the more I am satisfied that they need peculiar counsel and encouragement, and that much good can be done among them in the name of the Lord Jesus Christ, without whom nothing can be done for the glory of God in this fallen, sinful world.

Patience and diligence are demanded. It is hard work; much more exhausting than I thought, before I fully entered upon it. Still, to me, it is a precious toil—a labor of love for my people, which under God will be successful, for I do believe He is willing to bless, and that souls will be saved, and believers built up in their most holy faith. Firmly do I believe that God in his deep and sovereign purpose has a store of mercy and salvation for multitudes among us. See Acts 18: 9. 10. 11. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city; and he continued there a year and six months, teaching the word of God among them."

I have addressed more than three thousand persons, as nearly as I can judge. I always try to form a just estimate of the number of persons present—placing it below rather than above the facts in the case—a great many important facts I have learned—a great many incidents I have met with, which show me, that the field is white for the harvest. Many others think this, and are encouraged to pray for the blessing of God upon the Association, its officers, its laborers, and its stations, that much good may be done by this instrumentality in the vineyard of the Lord, in the "field," which is the "WORLD."

I have confined my labors mainly to the colored people, and shall continue to do so, until my experience and observation enable

me to prepare such a statement of facts, as will, I trust, place the condition of the free colored people of this land in such a light, that the christian church will feel for them, and do for their improvement and salvation as they will wish they had done in that great day, when the Saviour and Judge will acknowledge labors done in his name to the humblest here. To His name shall be all the praise and glory forever.

IOWA.

FROM REV. O. EMERSON, Jr.

Wolf Creek, Nov. 2d, 1859.

This month's labors commenced with the interesting service of assisting brother Gemmel in the organization of a church at Brandon in Buchanan Co., where he is now laboring a part of his time. I first visited that place on an exploring missionary tour some 18 months ago. Since that time I have devoted some labor to that place, and adjacent neighborhoods. The result is the introduction of a minister and the formation of a church. It is small and is located in a destitute but very flourishing region, and will doubtless grow under the labors of your Missionary and the blessing of "the Head of the church." I left for Iowa City where a barrel of clothing generously sent us by the ladies of Rev. Mr. Fessenden's congregation at Ellington, Conn., was secured. It proved a very valuable donation, a precious blessing to us, and we trust also in "fruit that will redound to their account." The following week was spent in preaching in my own neighborhood and in necessary domestic cares and labors preparatory to the approaching winter.

Chicago—Dr. Cheever &c.

I then went to Chicago, and attended the annual meeting of the Association, and the other meetings there. Those meetings, particularly the Tract Convention and our Anniversary, were a rich blessing to one whose whole life has been identified with pioneer labors on the prairie of the West. To one who has lived in such obscurity it was an event to see and hear Dr. Cheever in the pulpit, and on the platform of the Young Men's Christian Association. Having read

his writings and marked his course with affectionate enthusiasm from the time of his honourable imprisonment at Salem, up to his last onset, with the weapons of truth, upon slavery and the reopening of the slave trade, it was a joy to see evidence of his being still in the full maturity of those powers that have done and may yet do much for the cause of God and humanity. I cannot but hope that the last "Anniversary week" at Chicago, will prove an era in the history of the North West.

Lyons—Funeral of Deacon Vincent.

On my return I spent the Sabbath at Lyons in this state, where the Congregational Church, flourishing under the pastoral labors of Rev. L. J. White, listened with interest to the claims of the Association and made a collection to its funds. We had also another interesting though mournful duty to perform. Lyons was embraced in the field of the writer's early labors in this State. The present city was then an insignificant hamlet of some 20 families, the church had less than a dozen members, and the only place of worship was a log school-house. Deacon W. K. Vincent, a poor man, who came from one of the manufacturing districts of England, and settled some five miles from our place of meeting, was by his judicious counsels, fervent prayers, affectionate sympathy, and earnest cooperation in every practicable way, an invaluable assistant to the Missionary in his labors. The acquaintance formed amid these early trials was the basis of a strong mutual attachment. Some eight years since he assisted in organizing a church in an obscure and wicked settlement some ten miles from his residence. He had recently recovered from a dangerous illness, and seemed to those about him, as well as to himself, to be consciously walking on the confines of eternity. His conversation was in heaven, becoming one whose strongest hope was that he should soon be partaker of its joys. In these circumstances he obtained a promise that, if it was at all practicable, when his change should come, I would preach his funeral sermon from the Psalmist's exultant words, "Precious in the sight of the Lord is the death

of his saints." That promise was kept in mind, and the writer reminded of it the last time we ever met. A few weeks since he was called to his reward. His death of joyous serenity was fit termination of such a life. The affectionate interest with which he is remembered proves that "the memory of the just is blessed." It was a pleasing task, to call upon those who had witnessed the progress and the close of his pilgrimage, to "Mark the perfect man and behold the upright, for the end of that man in peace."

On reaching home I hastened to meet an engagement of some weeks standing, with friends at Albion, Marshall Co. Was taken sick on the road, and compelled to spend the Sabbath among friends at Green Mountain. Though confined to my room and bed on Saturday, I contrived to preach twice on the Sabbath, and raised a collection for the Association. On Monday hastened to Albion and closed the month with arrangements for the organization of a church at that place, which work I trust will be completed in a few weeks.

Thus another half year of missionary life closes, rich in the experience of God's goodness, and happy in the prosecution of a laborious and self-denying service. * * *

Another Prairie winter will soon be upon us in its rigor and its gloom. We love this climate and would hardly think of thus referring to the winter, if instead of living in the wilderness amid the rude and hastily constructed cabins of the pioneers, there smiled about us, the comforts and conveniences of life, the result of the aggregate industry and skill of preceding generations. But the true hearted Missionary at the West is much sustained in his labors, by joyous anticipations of a "good time coming," for this land which he will never see. Visions of a glorious future, when this vast wilderness under the culture of millions, with minds enlightened and energies directed by love to Christ, shall blossom as the rose, are the joy of his heart in every change of the seasons, and every vicissitude of life. They shed light upon his path when he goes forth in the hey-day of his youth, and when he

holds on his course "faint yet pursuing" amid the infirmities of age. It is his assured hope and strong consolation, that though it may be to him through life what the wilderness was to the Israelites of old, yet, through God's blessing on his labors, it will become to others more than the land of Promise was to them. Sustained by this consolation he lives and toils; cheered by this hope he expects to die.

KENTUCKY.

FROM REV. J. C. RICHARDSON.

Williamsburg, Whitley Co., Sept. 16, '59.

A favorable change has taken place in public sentiment in this County, since we commenced our labors here about two years ago. The bitter persecution with which we were assailed at first, and our determination to *stand*, and not be frightened away, have led the people to watch our conduct. The general conclusion, even of those who do not agree with us in principle, now seems to be that we are "honest in our opinions, and that we have a right to enjoy them unmolested."

The great satisfaction given to the patrons of the school taught by us for a Winter term, and a Summer term last year, tended to draw the sympathies of the people to us. We are now urgently requested by many of the most respectable and influential citizens of this region, to establish a permanent High School or Academy in this County. A friend, on whose premises we taught the school, offers to give the land for a school-house close by an excellent chalybeate spring on his place. Though this site is now in the woods, it is not far from the road leading from Williamsburg to London, and it is a central point of a new district, which the people wish to form from parts of two very large districts on either hand. They would thus secure the benefit of the Free School money, furnished by the State. The new district proposed would include our friends only, so far as I know. Quite a number of persons from different portions of the County, and from two adjoining counties, have made application to attend the school. Six of our former pupils have been very

successful as teachers,—five are teaching at this time. Their influence, scattered as they are in different portions of the County, is doing much for our school. I hope there may be much prayer that the efforts made to establish a school, which shall be a lasting benefit to this community, may be crowned with success.

I have perfect security in preaching the Gospel of Jesus Christ, including the Golden Rule, in this County, and in portions of Knox, Laurel and Pulaski Counties. I was emphatically told by a gentleman of an adjoining county, in Tennessee, that that rule would not do in this country. Alas, that it is so much neglected by the ministry of this region in their preaching. The passage, "Servants obey your masters," is often dwelt upon, while the corresponding passage, "Masters, give unto your servants that which is just and equal," is too often glided over, or explained away. I have four or five standing invitations, from as many different neighborhoods, to preach, but my health is such that I cannot accept of them all. I, however, consider it a privilege to do what I can.

My next appointment is on the last Wednesday of this month, near the Knox County line, where I had considerable favor with the people in preaching the Gospel last year. On the first Sabbath in October, I have an appointment in a neighborhood adjoining that. I beg the prayers of Christians that the Lord would revive His work in those places. I think there are some favorable indications in that region. There has lately been a precious revival in a neighborhood just this side of it. A number of our former pupils have, as I believe, been truly converted to God.

This field of labor, has been one of much trial, but, blessed be God, we even now begin to realize the fulness and preciousness of the promise, "*They that sow in tears, shall reap in joy.*"

I would say a word in regard to this region generally. There are twenty-two counties in Eastern and South-Eastern Ky., comprising a territory larger than Massachusetts and Connecticut taken to-

gether, which contains but about eight thousand slaves out of a population of about one hundred and twenty-five thousand. There is a great variety of soil—some very good, but the larger part rather poor; still, it is an excellent grazing country—far better than a large portion of New-England, the climate being so much milder in Winter. There is a vast amount of coal, timber, and water power, which may yet be used to great advantage. There are falls in the Cumberland River, a few miles below Williamsburg, in this County, of sixty feet, furnishing water-power nearly or quite equal to that of Genesee Falls, at Rochester, N. Y. Much of the surface is broken—some of it mountainous,—the whole rather *rough*. The people are *hardy, industrious, generous, and brave*. Although they have generally had but limited advantages themselves, they are anxious that their children should have better opportunities for education. What a blessing to the country, if people from the North—farmers, mechanics, machinists, teachers, and ministers would come and help this people build up good society, good schools, and a pure Christianity.

I am thankful that a few have made the sacrifice to come into the field to labor as missionaries, without waiting for colonies. Would that the number of such might be greatly increased. The way is open for them in a large portion of the region to which I have referred. At least three missionaries are greatly needed in this County two to engage in the school, and preach at one or two stations near by, and one to preach at different places through the County, and in portions of adjoining counties. *Who will come over into THIS MACEDONIA, and help us?*

FROM REV. J. A. R. ROGERS.

Berea, Madison Co., Dec. 3d, 1859.

Whatever good I may be accomplishing, I find myself more and more attached to this field and work.

Just at this time there is much excitement against this place in portions of the county. We need this pressure to bring us nearer to God, who has allowed it mainly I think for

this purpose. The better portion of the citizens of this region would greatly deprecate any hostile measures toward this community.

Externally we have prospered more the last three months than ever before. Though Berea is not a village, only a scattered hamlet, four new dwellings have been erected here the past quarter. Much of my own time has been occupied in erecting a dwelling, which, though made of rough boards with loose floors, affords us no little occasion for thanksgiving.

Our Sabbath School has been reorganized and is in a most prosperous condition. At no previous period has it been so fully attended or with so much of interest and profit.

Rev. Mr. Boughton and family have moved to this place and materially added to its prosperity. The labors of Brother Boughton in this region will not fail to accomplish much for the honor of Christ and the edification of his people. Brothers Hays and Life have also selected Berea for their home, and at this time Rev. Mr. Reed of Ohio, a brother beloved, is here and will probably make his residence in this portion of the State.

Some of our number are beholding new meaning in the promise of the Spirit as a guide and sanctifier. I look forward with many longings and some confidence to see such a reign of the Spirit here as we hitherto have hardly thought possible, and which shall fill us with such love, even to our enemies, as will enable us to reach their hearts.

I cannot resist the conviction that God's hand is over this community, and that his purpose is that from this ridge the connecting link between the slaveholding and non-slaveholding parts of Kentucky, streams of salvation shall flow for the healing of many.

KANSAS.

FROM REV. J. COPELAND.

Clinton, Douglass Co. Nov. 28, '59.

Our meetings of late have been increased in numbers and interest.

Our Sabbath School, and weekly prayer-meetings in Clinton are also well sustained

as to numbers, and a good degree of interest is manifested. We have weekly prayer meetings at Bloomington and Kanwaco.

This week we are to have a Convention at Lawrence, for the purpose of organizing a County Anti-Slavery Society.

We have two or three Sunday school missionaries in Kansas, two of whom have their head-quarters at Lawrence, and they are doing much good, not only in organizing and keeping alive Sunday schools, but also in laboring directly for the salvation of the people.

We have a colporter of the American Tract Soc. (Boston,) in the field, who will also circulate the publications of the Cincinnati Society. He is a faithful minister of the Gospel, and is doing good.

An agent of the Am. Bible Society, Rev. Mr. Campbell, is also among us, organizing Bible Societies. Societies have been formed at Clinton and Bloomington, and we are now prepared to supply the community with the word of God.

THE PRINCIPIA.—A new paper bearing this title has been started in New York, Wm. Goodell, Editor. It is a thorough going reform paper, reform we mean on christian principles, as might be expected from its Editor, and worthy of abundant success. It is published weekly, at \$1.00 per year. Melancthon B. Williams, Publishing Agent, 339 Pearl St., New York.

The following is its

PROSPECTUS:

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life; to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply the whole armour of God.

LETTERS TO THE TREASURER.

From a Minister in Massachusetts.

I enclose \$20, in addition to the ten paid last year, for the purposes of making my daughter (who is now ten years old,) a life-member, hoping that she may some time be prepared to devote herself to the missionary work.

From a Minister in New Hampshire.

I wish that there might be a deeper interest in the universal spread of an anti-slavery Gospel through this land, and throughout the world. But there is a sad apathy on this subject, which I hope the providence of God will break up, and the whole community be aroused to a full sense of the condition of the country, and to the faithful discharge of their duty.

From the State of Illinois.

To us here it appears, that the American Board has removed no spot, by separating from the Choctaw Mission in the way it has.

Children's Department.

BARNABAS ROOT.

This lad, named after a benevolent man in this country, is a native of West Africa, of the Sherbro tribe. He is supposed to be about thirteen years of age. Four years since he was a poor heathen boy—"in the bush" as they say in Africa. He was brought into our mission-school at Good Hope, and has been, we trust, converted to God. Mr. White, our missionary, who is now on a visit to the United States, brought Barnabas with him, for the double purpose of being assisted in studying the African language, and that Christians in this country might witness the remarkable change in a heathen boy converted to Christianity.

Barnabas has attended several missionary meetings and Sabbath-schools with Mr. White, and has made a very favorable impression wherever he has been. He recites the Lord's Prayer in English and also in his native language, and sings hymns in both languages. He reads and spells well, and has some acquaintance with grammar and geography. He is of prepossessing appearance and good manners. But it is in his knowledge of scripture facts that he delights and surprises those who hear him. To questions asked, not by Mr. White, but by ministers, superintendents and others, he gives ready and accurate replies, such as few boys of his age in this country could equal; and yet he is

only about the average of the boys in the mission-school.

At the RICHMOND HOUSE in Chicago, where he sat at a separate breakfast table with Mr. White, the Treasurer and two ladies who accompanied them, he was ordered away by the landlord because he said, "some of the lady boarders refused to come into the room while that black boy was there." The poor lad wept, and was much distressed and could hardly get over the affront. It was the first time in his life that the idea had been presented to his mind, that the color of the skin was a badge of dislike. In the interior of Africa the white man is supposed to be a christian. The treatment of Africans by white men on the coast is a most serious obstruction to the conversion of the natives, but white men in Africa do not, and dare not, maltreat the free natives on account of their color. When will this cruel prejudice cease? When will the people of the free States cease to feel it?

"IT IS WELL."—A girl at Portsea, who died at nine years of age, said to her aunt, "When I am dead, I want Mr. Griffin to preach a sermon to children to persuade them to love Jesus Christ, to obey their parents, not to tell lies, but to think about dying, and going to heaven." "I have been thinking," said she, "I should like him to preach from 2 Kings iv. 26. You are the Shunamite, Mr. G. is the prophet, and I am the Shunamite's child; when I am dead, I dare say you will be grieved, though you need not. The prophet will come to see you, and when he says, How is it with the child? you may say, It is well. I am sure it will then be well with me, for I sure it will then be well with me, for I shall be in heaven, singing the praises of God. You ought to think it well too." Mr. G. accordingly fulfilled the wish of the pious child.

There is that Scattereth, and yet Increaseth.

"How is it, Betty," said a minister to a poor woman in Wales, who was always observed to contribute something whenever a collection was taken; "how is it I always see you drop something in the plate? Where do you get it?"

"Oh, sir, I do not know," she replied, "the Lord knows my heart and good will to His cause; and, somehow or other, when a collection is to be made, I am sure to have my penny before me, and when it comes, I put it in the plate."

"Well," said he, "you have been faithful in a little, take this, and do what you will with it."

"Five dollars! sir," said she; "I never had so much money in my life; what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause." Soon after this a man came round to solicit subscriptions for some benevolent object; he went to one person, who

gave him three dollars, and another gave him one, both of which were regarded as very liberal donations. Happening to come to this poor woman, he asked her what she would do.

"Put my name down for five dollars."

"Five dollars! said he; "why, where did you get it from?"

"Oh, sir," said she, "I got it honestly; put my name down."

She gave him the money, and in about two weeks from that time, she received a letter, informing her that a friend had just left her five hundred dollars.

How often do we see fulfilled that Scripture, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11; 24.

Largely thou givest, gracious Lord!
Largely thy gifts should be restored.
Freely thou givest; and thy word
Is—'Freely give,'
He only who forgets to hoard,
Has learnt to live."

RECEIPTS

FROM NOV. 1 TO NOV. 30, INCLUSIVE.

MAINE

Augusta. D. Farnsworth	5 00
Lewiston. Pine St. Cong. Ch. for <i>Mendi M.</i> , by Rev. A. G. Bemis,	2 00
Meer. Julia Wyman	1 00
Sheepscott Bridge. Amos Flye	2 00
Skowhegan. Samuel Wyman 1.25, Phineas Sawyer and John E. Cayford 1 ea., Mrs. M. W. C. 50c.	4 00
Wells. Clarence H. Cook for <i>Slaves Bible Fund</i> W.throp. Cong. Soc. 10, Mrs. Elizabeth Sewall 10, Mrs. A. S. Hill and William Lowell 5 ea., Mrs. Mark L. Hill 1 for <i>Mag.</i> , y S. Sewall.	31 00

NEW HAMPSHIRE

Dover. Oliver Wyatt	10 00
Elizabeth. Ebenezer Potter and wife 12, Benjamin Wilson 4, Harris Coolidge 3, Levi Harris and A. N. Townsend 2 ea., Noah Sabin, Charles Carter and Charles Richelder 1 ea., R. B. and J. B. 50c ea.	27 00
Pembroke. M. S. Stevens 2, Rev. R. A. Putnam and Mrs. F. H. Putnam 1.50 ea.	5 00

VERMONT

Charlotte. C. B. Cook 10, E. H. Wheeler 5, John McNeil 3, Rev. C. M. Seaton 2, H. H. Newell, L. R. Eaton, Thomas Root, M. Prindle, J. S. Shaw, John H. Zed, C. Robbins and wife, Mrs. E. Wheeler, Miss Sarah Hubbard, H. McNeil, Miss S. A. Williams, C. McNeil, S. W. Hubbard, James B. McNeil and Joel Stone 1 ea., Others 6 8	41 13
Danville. W. B. Palmer, Solon J. Y. Vale and Rev. A. Sles 1 ea.	3 00
Derby Line. R. D. N. 50c, A. W. H. 25c.	75
East Barnard. M. D. Follett 1.50 and 50c for <i>Mag.</i> , Mrs. L. Follett 1	3 00
Rupert. Dorothy Smith for <i>Home M.</i> , by Austin Johnson,	2 00
Townsend. Hervey Burnap 2, Mrs. H. Burnap, Elijah Allen, Wm. Shafter, Stephen Rice, Harvey Holbrook, Gordon Gale and O. Wilkinson 1 ea., Others 2, for <i>Home M.</i>	11 00

MASSACHUSETTS

Amesbury. Mrs. Merriam Morrill 5, Mrs. M. A. Perin 1, by D. C. Bigcy,	6 00
Billerica. Baptist Ch., by Rev. E. Davis,	3 18
Barnstable. B. Nov. Soc. 27 C\$ for <i>Foreign M.</i> , 1.25 for <i>Home M.</i> and 3 15 for <i>Slaves' Bible Fund</i> , by J. M. S. T. Brown, Treas.	47 57

Brookfield. Friends, by J. T. Montague	26 03
Byfield. Cong. Ch., by P. C. Balch, Treas.	21 00
Chicopee Fall. E. Carter	5 00
Curtisville. Cong. Ch., by E. M. Landers	12 70
East Marshfield. Henry Tilden	1 00
Fitchburg. Calvinistic Cong. Ch. (30 of which to con. t. ABEL F. ADAMS L. M.) 62 02, Dr. C. H. Whitney 23 bal. to const. SARAH ANN E. WHITEY L. M., Abel F. Adams and Wife 15 for <i>Home M.</i> , Others 4, by Rev. E. Davis	161 C2
Groton. Rev. E. A. Buckley, by Rev. E. Davis	1 00
Hanover. Dea. A. Sargent 2, John Adams 1,	3 00
Haverhill. Miss Elizabeth Ayer 50 for <i>Mendi M.</i> and to const. JOSEPH B. SPILLER L. M., Mrs. M. How 4	54 00
Hopkinton. Ladies' Missionary Soc. Box of Clothing 55.59 for <i>Home M.</i> , & Cash (of which 10 for <i>freight</i>) 11.50, by Rev. J. C. Webster	67 C9
Leyden. G. Childs & J. Huntington 1 ea., Others 1, by Rev. J. A. Gibson	3 00
Longmeadow. Dr. T. L. Chapman 1 and 1 for <i>Mag.</i>	2 00
Ludlow. Methodist and Cong. Churches y Rev John White,	20 18
Mansfield. Orthodox Ch. & Soc., by Rev. J. Ide, Jr	7 00
Medway. Ladies in Rev. D. Sanford's Soc., Clothing and Books for <i>Home M.</i>	75 00
Northborough. "H. A. F." for M. in <i>Kentucky</i>	5 00
Oakham. Cong. Ch. by Rev. E. Davis,	9 64
Pittsfield. So. Cong. Ch. Mon. Con. Coll. by E. M. Landers,	29 13
Royalston. Seth Holman 30, Seth W. Holman and David P. Foster 10 ea.; J. Estabrook 5, J. Wood 2, M. Partridge and O. Walker 1 ea., H. S. W. 24c.	59 24
Sandwich. Mrs. E. Gould Wing	1 00
So. Egremont. Stephen N. Karner	2 00
Springfield. Olivet St. Cong. Ch. Sabb. Sch. concert coll. by Rev. Joan White	26 02
Westfield. Cong. Ch. ches by Rev. John White	6 C8
West Newbury. John E. Bartlett, B. Brown, G. W. Carr, J. Z. Gordon and Wm. Noyes Jr. 1 ea., by J. C. Carr,	5 00
Westport. Rev. I. Lunham for <i>Mag.</i>	1 00
Williamsetts. Orange Chapin 50c and 50c for <i>Mag.</i>	1 00

RHODE ISLAND

Pawtucket. Robert Cashman and George Cushman 10 ea., A. D. Blanding and Jos. Wood 2 ea., A. N. Bull et al., J. A. Adams, J. Ormund Draper and Robert L. J. Huston 1 ea., Ellen M. Martin's S. S. Class 1 Others 2 to const. ALBERT N. LULOCK L. M.	31 00
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CONNECTICUT

Avon. Mon. Con. Ch., by Milner Case	4 00
Birmingham. Truman Lipper & J. Tomlinson, Jr. 3 ea.	6 00
Bridgeport. Zion A. M. E. Church 3 45, Bethel Ch. 2 75, by Rev. John White	6 C2
Brooklyn. M. W. Crosby	1 00
Canton Center. Coll. by Titus Case	12 00
East Avon. Sabb. Sch. Cong. Ch. for ed. of a boy at <i>Mendi M.</i> , by Rev. E. D. Murphy	14 00
Glastenbury. Joseph Wright	5 00
Greenwich. M. N. Con. Co. tribution 2, Rev. J. H. Lacy 10 D. 1 for M. in <i>Kentucky</i>	3 00
Jewett City. H. L. J. and H. G. 50c ea. for <i>Mag.</i>	1 00
Killingworth. Edward Ruy	6 00
Litchfield. Eliakim Bourne for <i>Home M.</i>	4 00
New London. I. Wilson	20 00
New Milford. Isaac Hine 10, Mrs. E. M. Hine 2	12 00
New Haven. Gilbert J. Hine 10, Wm. Smith 8, Wm. Mouthrop 5, by A. Painter; Geo. A. Pelton 1,	24 00
Norfolk. Thomas T. Cowles	10 00
Plainville. 2nd Cong. Ch., by Apollon Fenn,	13 00
Plymouth. Cong. Ch. for <i>Foreign M.</i> , by B. W. Root	12 00
Plymouth Hollow. Cong. Ch. and Soc. for <i>Foreign M.</i> , by Rev. James Averill,	16 75
Pomfret. George Lyon	30 00
So. Britain. M. S. Oly. Pierce 5, P. B. Averill 4.50 and 50c for <i>Mag.</i> , Asa Hollister 1.50 and 50c for <i>Mag.</i>	12 00
Southbury. Mrs. S. M. Johnson	3 00

Thompson, Sherman Shumway	3 00	Poughkeepsie. William McGeorge	1 00
Torringfor. Annual Coll. 20.62 and Mon. Con.		Red Creek. F. A. Seymour 5, Mrs. A. Kinno 50c	
Coll. 2.24 for Foreign M., by Rev. Charles		and 50c for Mag	6 00
Newman,	32 86	Saratoga Springs. Nathan Hickok	1 00
Washington. Herman Hine 20, Truman Hollis-		Spencerport. Gurdon Hamilton 4, John D.	
ter and Lyman Nettleton 10 ea, Henry Nettle-		Parmalee 1,	5 00
ton, Sherman Hollister, William Smith and		Springville. Geo. Williams, by G. Arnold	1 00
William Leavitt 5 ea., Augustus Smith, Daniel		Syracuse. W. M. Clarke 2, Cash 2,	4 00
Platt and Wait Abernathy 2 ea., Simeon Platt,		Taylor. S. Warner to const. REV. E. W. AL-	
Wm. Parish, Dan'l Landfield and Miss Julia		LEN L. M	50 00
Candell 1 ea., Others 2, by Rev. E. Lyman	72 00	Vienna. Sullivan Brigham 1 and 1 for Mag.	2 00
Waterbury. 2nd Cong. Ch. 3 (additional), by		Warsaw Cong. Ch. Coll. by J. H. Darling,	
Rev. S. N. Magill, Individuals in 1st Cong. Ch.		Tras.	99 65
and Soc. 16, by Robert Crane	19 00	Westmoreland. First Cong. Ch. and Sec. (30 of	
West Haven. Charles Phillips 10, Miss Hannah		which to const. REV. J. PETRIE, L. M.) by	
Aling 2, Mrs. E. S. 25c, by A. Panter	12 25	Wm. Newcomb.	33 00
Winnatic. Coll. (4 of which bal. to const.			
DAVID ROBINSON L. M.), by Rev. Samuel			
G. Wilard,	22 00		
Winetad. Mrs. Moses Cowies, by W. C. Phelps	5 00		
Wood ridge. Rev. A. D. Stowell for Paper	1 00		
Woodbury. Judah Baldwin 25, Mrs. Ruth M.			
Mitchell 2,	27 00		

NEW-YORK.

Allens Hill. H. Gilbert and Wife	10 00		
Arcade. Gideon Arnold 21.80, Lyman Parker			
and Wife 4.20, C. O. Shepard and Wife 3.20,			
Rev. L. P. Frost 3, H. N. Waldo 2.40, Charles			
Hobert and Family 2.25, R. W. Lyman 2.04,			
A. G. Atwater and Wife 2.05, Miss H. B. Ar-			
old, T. H. Lyman and Mrs. Dolly Parker 1.50			
ea., Mrs. O. Hittcock and Daughter 1.20, H.			
J. Atwater and Wife 1.20, R. H. Tracy, J. R.			
Ormsd and H. Price 1.20 ea., C. W. Arnold,			
Mrs. Eunice Hill and J. Ames 1 ea, Others 8.50	63 00		
Augusta. H. L. Hawley	3 00		
Brooklyn. Plymouth Church 151.42 for Foreign			
M., by A. Fitzgerald, Treas.; Mrs. S. J. Tappan			
50,	201 42		
Canaestota. J. A. Wilson	2 00		
Champion. Constant Crandall 5, Austin Hub-			
bard and James Waito 2 ea., Silas Freeman 1,			
Others 1,	11 00		
Chestertown. Darrowsville Free Mission Soc.,			
by J. H. Parsons, Treas.	4 00		
Churchville. Cong. Ch., by Rev. Thomas Light-			
body	20 00		
Colton. Miss. E. A. Smith	1 00		
Coneawago. Mrs. Diantha Corey from Estate of			
Benj. Corey, deceased (60 of which to const.			
DAVID COREY and MRS. PHEBE CORLEY			
DOUD L. M's 100, Milton Bush 5,	105 00		
Clinton. Mrs. Mary Royce	2 00		
Delta. Josiah Dewey 3.25, Mrs. J. Dewey and			
Mrs. J. D. Dewey 1 ea., Others 1.25 and 50c for			
Mag	7 60		
East Bloomfield. Miss A. G. Peck and Frederick			
Munson 5 ea., Henry W. Hamlin 4, Ferdinand			
Beebe 2, Franklin Beebe, Thayer Gauss and			
Miss Phebe Gauss 1 ea., L. S. B. 50c for Mag.			
S. H. 50c.	20 00		
Elbridge. John K. Richards	10 00		
East Wilson. Rev. H. Halsey 30 to const.			
STEPHEN HERRICK HALSEY L. M., C. M.			
Clark 2,	32 00		
Fulton & Granby. Juv. Miss. Soc. of Presb. Ch.			
for Good Hope Mission School Mendi M., by H.			
A. Shumway, Treas.	21 00		
Hannibal. Cong. Ch., by S. W. Brewster	10 00		
Hudsonville. J. North, by A. Peck	1 00		
Jewett. C. Peck and A. Peck 5 ea., N. Hull and			
E. F. Peck 3 ea., R. W. Dstia 1,	17 00		
Lebanon. Cong. Ch. to const. REV. CHARLES			
BARTSTOW L. M.	27 00		
Lenox. Mrs. David Fowler	18 00		
Little York. Wm. Blashfield 1.50, H. Markham			
Peleg Arnold and John Pratt 1 ea., D. G. D. 50c,			
Lockport. Mrs. E. Boyce	10 00		
Moravia. Mon. Coll., by Isaac Cady	4 56		
Moreaustown. Seth Hawley	6 00		
New-York. Broadway Tabernacle Mon. Con.			
Coll. 8.08, by A. Anderson; Andrew Van Tuyl			
1 for Mag., W. P. 60c for Mag.	9 56		
North Western. John Cogswell	1 00		
Paris. Friends' Monthly Contributions, by Jul-			
ius Munson	10 00		
Penn Yan. Chas. C. Sheppard	15 00		
Perry Center. Mrs. G. Benedict, by E. Bathrick	1 00		

NEW JERSEY.

Bornton. Friends to const. MRS. JOHN BROWN,			
L. M., by Geo. W. Esten.	30 00		

PENNSYLVANIA.

Cowdersport. John S. Mann. for Kentucky M.	2 00		
Mt. Jackson. Female Missionary Soc. of Free			
Presb. Ch. (Goods), by Rev. Wells Bushnell.	35 00		
Pittsburgh. W. W. Dickson 50, James H. Stew-			
art 25, W. Thaw 15, O. Preston and Miss. M.			
A. Dickson 5 ea.	100 00		
Springfield, Cross Roads. J. N. Miller 1, Addy &			
Ann Phelpsplace 50c. ea. for M. in Slave States	2 00		
Wattsburgh. Presb. Ch., by Jacob Fritts, Treas.	5 00		
West Greenville. Mrs. C. W. Bean 1, J. M. Bean			
1.50 and 50c. for Mag.	2 00		
Wilkesbarre. W. C. Gildersleeve 20, Color'd Sab.			
Sch. Mon. Coll's for Mendi M 12.	32 00		
Worth. J. S. and G. W., 50c. ea.	1 00		

MARYLAND.

Emmitsburgh. Eli Horner and Rev. R. S. Grier			
5 ea.	10 00		

OHIO.

Bridge Creek. Harvey Gilbert.	5 00		
Cincinnati. Storrs Hill Sab. Sch., by H. Bush-			
nell Jr.	2 00		
Cleveland. I. T. S. for Mag	50		
Elyria. B. Nevins 50c and 50c for Mag.	1 00		
Ironton. Dr. W. F. Wilson.	5 00		
Marshall. A. T. Day 1, others 1, by C. G. Dick.	2 00		
Middlebury. H. G. Sparhawk.	2 00		
Midland Center. Mrs. Elizabeth Mann.	5 00		
Oberlin. "J. D. McL." for African M.	1 00		
Sandusky. First Cong. Ch., by L. H. Lewis.	15 00		
Spring Mountain. Sam'l. Anderson for M. in			
Slave States.	1 00		
Tallmadge. Benev. Association, by L. V. Pierce,			
Jr., Treas.	24 23		
Troy. Cong. Ch., by Rev. A. A. Whitmore	5 00		
Warrensville. Loanezer L. mis 2, Asa Lewis 2			
for Mendi M.	4 00		
Wellington. Milton Adams 2.50, N. R. Wads-			
worth 1.50, Caroline Haman 1.	5 00		
West Mill Grove. Cong. Ch., by Rev. J. Pettitt.	8 63		

MICHIGAN.

Allagan. Cong. Ch. for Home M., by Rev. D.			
Wirt.	7 00		
Alpena. J. K. Miller.	5 00		
Bazonia. "The first free will offering of the			
New Christian Colony" by Rev. C. E. Bailey,	10 00		
Detroit. Jefferson Avenue Presb. Sab. Sch. for			
Mendi M., by H. Haddock.	30 00		
Grass Lake. Cong. Ch. Coll. by L. B. Danforth	18 00		
Hillsdale. Mon. Con. Coll., by H. J. King.	4 00		

INDIANA.

Boonville. Moses Chase	10 00		
Michigan City. W. Peck,	3 00		

ILLINOIS.

Arispe. Cong. Ch., by Rev. D. Todd.	10 00		
Canon. Mrs. Matilda Jones, by J. W. Newell,	2 00		
Cyde. R. Aldritt, by Rev. S. Blanchard	2 00		
Danville. W. S. Searl for M. in Slave St. tes.	5 00		
Eden. Reform d Presb. Ch. Rev. Mr. Wyck's			
Soc., by Rev. W. Holmes.	26 03		
Elgin. First Cong. Ch. Mon. Col., by O. Davidson.	10 00		
Fulton City. J. Wilcox, by Rev. S. Blanchard	2 00		
Galesburg. First Church 50 50 for Home M.			
and 28 45 for Foreign M., by A. N. Bancroft	64 96		

Hadley. Mon. Con. Col. for Foreign M., by Rev. C. C. Breed.	2 00	Huntsville. Thomas Ghormly 5, Andrew Ashbaugh Mrs. M. J. Ghormly, William Collins Isaac Patterson, Samuel Stewart, John Stewart James Stewart, Rev. James Wallace, David Boyd, Robert Edmondson and A. N. Peoples 1 ca.	19 47
Hemlo. Titus Twombly, I. Freedenburg. A. Daniels, C. C. Knight, D. Ramsdell and J. Wyman, 1 ca., by Rev. S. Blanchard.	6 00	Others 3.47.	1 00
Knoxville. Cong. Ch. Mon. Con. Col., by W. H. Holcomb	8 00	Lyndon Station. I. W. Davis.	1 00
Lisbon. Cong. Ch. for Foreign M., by Rev. L. B. Lane.	5 00	Morning Sun. Reformed Presb. Ch.	6 25
Lyndon. Sab. Sch. Coll. 7.69 for ed. of a child		Petersburg. W. P. S. 50c for Mag., W. B. E. 20c	70
Mendi M. Ch. Col. 4.31, by Rev. Dan'l Chapman.	12 00	Russylvania. Henry George and Dr. A. Fulton 1 ca. Others 2.25, J. S. 60c for Mag. D. A. 50c for Mag.	5 25
Milburn. Contribution, by Rev. Wm. B. Dodge	7 00	Russville. Free Presb. Ch. (10 of which bal. to const. DR. I. N. SALISBURY L. M.) 15, Bequest of Miss Mary E. Lockhart, dec'd 10.	25 00
Morison. J. T. Atkinson 10, Mrs. M. Hawkins 2, J. D. Paschal and J. Wingett 1 ca. by Rev. S. Blanchard.	14 00	South Salem. J. N. Huggins	2 00
Ottawa. "E. D."	2 00	Washington. James Allen 5, Curran Millikan 3, S. C. Vandeman and Samuel Wilson 1 ca.	10 00
Plum Creek. Col. by Rev. W. Holmes.	6 30	West Newton. James Hoyer 1, Mrs. M. H. 35c, Contributions in N. S. Presb. Ch. 68c.	2 01
Providence. Cong. Ch., by Rev. D. Todd.	10 00		
Randolph Co. "A Friend" by Rev. W. Holmes	42	INDIANA.	
St. Charles. Calvin Ward and Dean Ferson 1 ca.	2 00	New Corydon. Cong. Ch.	2 00
Sparta. U. Presb. Ch. Rev. Mr. Stewart's Soc. 5.25 Robert Crawford 2, by Rev. W. Holmes.	7 25	Portland. N. S. Presb. Ch. Coll. 1.73, A. C. R. 75c.	2 48
WISCONSIN.	203.96	West Chester. Peter Walter 2, W. H. Montgomery 1.12, David Adams 1, Others 85c.	4 97
Beaver Dam. R. Lounsbury.	1 00	Collected by Alanson Work. (\$125.18)	
Emerald Grove. Contribution, by Rev. O. F. Curtis.	10 00	MASSACHUSETTS.	
Fall River. J. Q. Adams.	10 00	Athol. Dea Samuel Clapp 1. Mrs. A. C. 50c for Mag. Miss A. S. 50c	2 00
Janesville. "A Friend"	3 00	Barre. Mrs. W. F. Ainsworth 2, A. A. H. 50c for Mag.	2 50
Lyndon Station. Z. Bisbee for Foreign M.	1 00	Belchertown. Dea E. Montague 15, S. D. Cowles 2, Cyrus S. Bartlett 2, S. A. 50c for Mag. Others 1	21 53
Mineral Point. John Johnston for Mendi M.	3 00	Enfield. Daniel T. Trask 5, Dea. Lewis Danie's 2, Mrs. Sally Collins and Charles Abbott 50c ea. and 50c ea. for Mag, Joseph Root 1, Others 1. 85.	11 43
Racine. Rev. L. H. Fellows to const. JOSEPH EVANDER FELLOWS L. M., N. L. James 10.	40 00	Hardwick. B. L. and H. F. 50c ea. for Mag.	1 00
IOWA.		Holden. Stillman Hubbard 6, Ethan Davis 2, Mrs. S. B. Rogers 1, E. M. Hubbard & George S. Goldard 50c ea. and 50c ea for Mag, Winslow Fairbank, S. C. Myrick, S. D. Hubbard, Ira Broad and Alfred Sawyer 1 ea C. B., T. P., S. F., H. H. S., C. B. and D. B., 50c ea for Mag. Others 1.75.	19 75
Lansing. Mon. Con. Contribution for Foreign M. by Rev. Geo. Bent	2 61	Hubbardston. Otis Ware 2, Rev. H. R. P. 50c for Mag.	2 50
Collected by the Illinois Home Missionary Association. (\$53.25)		Ludlow. Mrs. H. Mc L.	35
Chicago. Plymouth Ch	24 00	New Braintree. M. H. F., Mrs. M. G., E. G., J. C. W. and B. F. H. 50c ea for Mag. Others 75c	3 25
Dover. Cong. Ch.	20 25	Orange. Dea E. Davis 5, E. Goddard 2, Rodney Hunt and Miss H. Ruggles 1 ca, L. R. Howe and S. P. Tolman 50c ea, & 50c ea for Mag. J. R. D., G. E. P., Miss C. M. F., J. L. W., D. B. F., S. O., Dr. E. B. and H. H. 50c ea for Mag. Others 3.25.	18 25
Tozica. Cong. Ch.	9 00	Paxton. Dea Sam'l D. Harrington 3, D. G. Davis 50c and 50c for Mag., C. D., W. B. R. and J. B. M. 50c ea for Mag. Others 3.25.	8 75
Collected by Rev. J. P. Bardwell. (\$162.09)		Phillipston. William Miller 1, D. G. C. 50c for Mag.	1 50
MASSACHUSETTS.		Rutland. Rev. C. Waite and Dea Wm. Mead 1 ca., E. H. H. and D. R. W., W. S. 50c ea. for Mag. Others 4.62.	8 12
Northboro. Lyman Association, Barrel of goods (not valued) and cash for freight.	2 00	Spencer. E. W. B. for Mag.	50
NEW YORK.		Springfield. Miss Helen Spring 50c and 50c for Mag.	1 00
Prattsburg. Free Missionary Association, Box of Goods.	53 55	Templeton. Capt. Samuel Lee 10, J. W. Work 50c and 50c for Mag., William G. Kilner and Mrs. H. N. Clapp 1 ca, I. L., F. P. 50c ea for Mag. Others 50c.	14 50
OHIO.		Thorndike. L. M. 50c for Mag. M. B. 25c.	75
East Cleveland. Horace Ford 30 to const. MISS JULIA DAWES L. M., Cong. Ch. Mon. Con. col. 15. H. C. Ford 15, Henry Ford 3, C. Ford 2, N. S. Cozad, J. R. Walters and H. C. Talbot 1 ca.	68 00	Ware. Rev. A. P. Chute 1, Mrs. N. L. and D. S. 50c ea for Mag. Others 1.50	3 30
Oberlin. Cong. Ch. Mon. Coll's 29.04, Homer Johnson M. D. 6, P. Hamilton 3, U. Thompson 1.50.	28 54	CONNECTICUT.	
Collected by Rev. J. G. Brice. (\$177.45)		Hartford. Fourth Ch. Monthly Con. Col.	2 81
OHIO.		Williamantic. Mrs. M. Harris for Mag.	1 00
Ash Ridge. Cash.	1 00	Total	\$1,204.80
Belle Center. Hugh Parks 5, James McClure 1, Others 1.10, J. C. 50c for Mag.	7 60	LEWIS TAPPAN, Treasurer.	
Bloomington. O. S. Presb. Ch. Coll. 58.50, Miss Jane Laird 2, Hugh Larimore, Rev. R. W. Wilson, Jos. M. Fickerton and Dr. I. M. Gillespie 1 ca., M. I. S. 8c, (30 of which to const. DR. HUGH C. STEWART L. M.) D. P. 50c for Mag.	35 08		
Chillicothe. DAVID STEEL 10 bal. to const. himself, L. M., Alexander Steel 3.	13 00		
Cincinnati. A. D. E. Tweed.	10 00		
Fair Haven. Rev. I. Y. Scouller.	1 00		
Greenfield. Mrs. Sarah McElroy 5 bal. to const. T. OMAS McELROY L. M., Alexander Botattly 5, J. V. Wright and D. L. Coyner 3 ea., Thomas D. Rodgers & Nathaniel Bonner 2 ea., William Smith 1.25, John Smith, P. Irvin, and Robt. Templeton 1 ea. Others 1.79.	26 04		
Harper. William Aiken and Joseph Aiken 1 ca. T. F. 50c for Mag.	2 50		